

The Athenian Mercury.

Saturday, October 19. 1695.

The following Copy of Verses were sent us by a young Lady, who is resolv'd to stand up for the interest of her Sex, give the age an Idea of what might be expected from it, if their Education was agreeable to their Capacity and Merit, the thoughts are pretty enough, and a few finishing Stroaks might set 'em off to better advantage; but as we received 'em, so we Print 'em without any Alterations.

A N

Hymn to Learning,

Written upon occasion of Ladies
Dispising it in Womankind, &c.

DEDICATED TO THE Athenian Society,

By a Young Lady.

I.

Quest. 1. **H**ail sacred Learning! Thou that art the light,
That brought the chearful day;
And chasedst quite away,
Of Chaos old the long, the dismal Night.

Dark is the mind of Man and blind his Eye,
Till thou the beauties of the World delciry:
He blindly feels about, and fore
Afflicted is to find the door,
Thou giv'st him inward light, a Key,
To enter in and find the way
Into his Heaven and Eternal day.
Man grovels on the Earth,
Weak like the Infant at his Birth,
Thou strengthens and inspires him from the ground,
Then lifts him up and shews him Nature's Wonders,
all around;
And after this thou fixest him above,
Eternally in Happiness and Love.

II.

When the Almighty first began
To make his Creature Man,
Lifeless and Senceless lay
The pure and richly temper'd clay
Till a commanded spirit fit,
By Learning's light began to brighten it.

When first the Man awoke
He wondering at himself, arose, and walk'd, and spoke.
But 'twas not long e're new made Man did fall,
And lost his knowledge, Innocence and all.
He lost thee then, nor can we thee regain;
Till by long train of thought
We after thee have fought,
And to the life of Rationals attain.
Thou once recover'd dost to us restore
Some part of what we lost before;
Thou teaches us the Golden Mean; where we
Are happy and at rest,
Nor puffed up nor deprest,
By greatness or by Poverty.
That Riches can us bleis,
But with a treacherous happiness;
And that our Earthly Good,
Consists in necessary daily Food.
The Wretched thou dost raise, the Proud abate,
By shewing in a Glass,
As they by us do pass,
Of humane things the vain, the transient state.

III.

In every Age
That passed 'ore this Earthly Stage,
Thou hadst thy Votaries and Scholars true
To wisdoms Love, amidst the Vulgar crew;
From antient Adam and his long liv'd Race,
Whose numerous years pursued natures trace;
Down to wise Solomon that Kingly Sage,
That Glorious wonder of the Age;
That Royal Herbalist, who saw,
And penetrated natures secret Law;
In Birds, and Beast, and Trees, both great and small,
Down from the Cedar tall,
To th' humble Herb that creeps upon the Wall:
The Eastern Sages, did thy Rules observe,
China and India, do 'em still preserve;
Not antient Greece alone, but Britains Shore,
Thy Laws explore.
The Bards of old Philosophers of late,
Serve and enlarge thy State.
Not Man, (Incroaching Man) alone,
Thy Laws and Light have known;
Each Age produceth many a learned the;
With thy Celestial fire,
The fair, the tender Sex thou dost inspire,
And far below the rest, the poor, the unworthy me.

III.

Oh, that the Illiterate and the brutish crew,
Thy Goodness, worth and bounty knew,
They would thee prize,
Like to their Eyes;
Without which natures riches all are fled,
With darkness over-spread.
But fools love Ignorance, and Batts the night,
Toads haunt the Gloomy Shades; Owls hate the light.
Woman and Fools to no more knowledge bred,
Then but to please the tast, and tire the head;
These only do despise thee; This the band,
That censure what they do not understand.
But let the Vermine creep on Earth,
From whence they had their birth,
Lick up the poyson and on Venom feed;
And like 'em selves an odious Issue breed;
An Nobler Prize, shall entertain mine Eye,
The Soaring Eagle scorps the Earthly Fly.

In some far distant desert, where,
Or Ape, or Fox, Lion, or Bear,
Have ever set their foot; nor toppling man,
In roillies service who consumes his Span;

Nor Envious Woman, that
Doth say she knows not what;
There out of reach of thole,
That are learn'd Man or Woman's Foes,
Let me securely sit,

Accompany'd by Learning, Books and wit;

In such retirement ever let me be,

From noise and clamour, fears and jealousy,

From Pride, from desire and from remorse free; all

There with few Books and Learnings help will I,

Study fit to live, then, how to die.

'Tis desired that the young Lady that is the Author
of this Poem, would send word to the Athenians how a
Letter might be directed to her.

Quest. 2. I have laboured under a burden these 4 years,
and can no ways help it; I humbly beg your speedy advice,
and your pardon for the prolixity of my case; which is
thus. Sometime since I married a Widow, and 2 or 3
weeks after our intermarriage; I was upon my wives ac-
count (as was pretended) arrested in an action of 2000 l.
being a debt upon bond for payment of 1000 l. upon which
my wife was so far concerned, that she grew melancholly
mad, (protesting all along that she knew nothing of it)
whereby I could not be satisfied whether the said debt was
real or not. However, the adverse party proceeded against
me at Law. And at last the said debt, with interest, and
costs, amounted to 1500 l. which I was forced to pay; My
wife continued in the same distractedness of mind between
9 and 10 years afterwards to my charge by Apothecaries,
Surgeons, Doctors, and otherwise, above 1000 l. more,
which besides the debts and costs aforesaid paid, and the
trouble all the while I underwent; I lost besides 500 l.
and before this fraudulently wronged of above 4000 l. all
these crosses meeting together, and Creditors calling in for
Money; I was forced to give Judgement for one debt, upon
which execution issued and all I had taken from me; by
means whereof and other troubles, I am ruined and live
now in a private place priviledged, being only a drawer to
a Vintner, of which Trade several years I was a Master.
Since which I could have advanced my fortune considerably
by marriage, but that my Conscience will not permit me;
well knowing I am in debt 300 l. more than I am worth;
my troubles aforesaid being the occasion thereof. Pray there-
fore dear Gentlemen, give me your advice since my for-
tunes are such; I am young, not above 35 years old, and
willing to live, what may be done to get my Creditors to
let me have my liberty to be on the Change, and elsewhere,
the place I now live in being to me only like a Prison, and
that my stay here in service will be so far from paying my
debts, that so far as I can propose to my self, I must un-
avoidably be a slave all days of my life; herein you'll mighty-
ly oblige, your distressed servant.

Ans. There's no infallible way, but if you never
try for it, you can never expect it. You shoud get
some prudent friends, who will really interest himself
for you, to undertake your business, without you can
prevail with your Creditors to meet you where you
are; or could find an honest good man amongst them
that would undertake this Charitable act himself, who
indeed would be most likely to prevail with the rest.
You must convince them you can never be in a condi-
tion to pay what you owe 'em whilst in this Station. And
that if they'll give you your liberty, and time, you'll
endeavour to do what you can to pay them all, or a
part, as God shall make you able. And if they shoud
be so cruel to refuse this reasonable demand, 'tis true
they'll debar you of a part of that liberty and happi-
ness you might enjoy, but as for them they'll wholly
lose all. If it shoud be your hard fate to find them in-
exorable, we'd advise if possible you can make any
interest by Money lent, or friends, to settle your self
in any other part of the world, as in the West or East
Indies, (tho' at first your post shoud be but indiffer-
ent) and there perhaps you may find men less bar-
barous.

Quest. 3. Pray resolve this question, should a young
man that is forced to marry a young woman for his conveni-
ence, being compell'd by the importunity of his parents; tho'
he does not love her; he had before settled his love upon an
other, and promised her marriage, he desires to know if it
is not lawful for him to visit his first love sometimes.

Ans. By no means, whilst he continues to have
the least love for her, since it will be a means to make
him yet more indifferent to his wife, whom only now
he is in duty bound to love.

Advertisements.

PROPOSALS for Printing the
Bible, by the Reverend Mr. Richard
Baxter: Wherein he gives an Account of his most
Considerable Actions, and the Remarkable Providen-
ces that befall him: Together with an History of the
many Alterations he lived to see, and the many and
fruitless Attempts that have been made for the pro-
moting Peace and Concord in this Nation, since under
his own Hand, at his Decree, as designed by him for
the Bibles. — R. B. Baxter, A. L. S. giving a fuller
Account of this Book, are to be had of the Undertak-
ers, Thomas Parkhurst, at the Bible and 3 Crowns in
Cheapside. Jonathan Robinson, at the Golden Lyon in St.
Paul's Church-Yard. John Lawrence, at the Angel in
the Poultry: And John Dutton, at the Raven in Jew-
en-street.

Some Remarkable Passages in the
LIFE and DEATH of her Late Majesty, not hitherto
made publick, as they were delivered in a Funeral
Oration, pronounced by Dr. John Zuercher, in the Hall
of the Most Illustrious States, upon the Day of the
Royal Obsequies, March 5. 1695. By FRANCIS
SPANHEIM IUS, F. F. Chief Professor
of the Academy of Leyden. Done into English from
the Latin Original, and printed unto to bind with
the forementioned Orations.

If any Minister's Widow, or other persons
have any Library, or parcel of books to dispose of,
if they will send a Catalogue of them, for notice
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